Christian Courier

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B.C. pro-lifers expect fall-out from shooting of abortion doctor

James Kwantes

VANCOUVER — The November 8 shooting of Vancouver abortion doctor Garson Romalis came as a shock to the pro-life movement in British Columbia. While mainstream anti-abortion groups condemned the shooting, some prominent activists said that it was justified. Now, pro-life groups in the province are afraid the provincial NDP government will use the shooting to follow the Ontario and the U.S. governments' lead and further restrict anti-abortion demonstrations.

"The pro-abortion forces are using the shooting to further their cause and to try and silence the pro-life movement," says Betty Green, president of the Vancouver Right-to-Life Society. She says that even though all the major pro-life groups in the province denounced the shooting, the media focused on anti-abortion activists like Gordon Watson who refused to do so. "We are being portrayed as violent people, radicals and crazies, even though we have used every available opportunity to tell people that we promote respect for life at all stages."

In the days following the shooting, the *Vancouver Sun* ran a prominent article about the Army of God, an American anti-abortion group that promotes violence in its campaign to stop abortions. A *Sun* editorial advised the government to tighten restrictions on the pro-life movement if it

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JAMES KWANTES

Sissy von Dehn on the front step of Gianna House, located next door to the abortion clinic.

Kairos reaches out to inmates with Christ's love

Alan Doerksen

ST. CATHARINES, Ont. — Into the often cold, uncaring world of prisons, Kairos volunteers from both sides of the Canada/U.S. border are bringing the warmth of Christ's love. Four such volunteers are Keith and Bonnie Vrieswyk and Stan and Corrie de Jong — two Christian Reformed couples from St. Catharines, Ont. They are a part of a growing number of CRC and non-CRC volunteers living in the Niagara Peninsula.

Kairos is an interdenominational Christian ministry to men's and women's correctional institutions in the U.S. Both Americans and Canadians, Protestants and Catholics, work together in Kairos' carefully structured program.

The name "Kairos" is a Greek word for "time," here used in the sense of a time set by God for a particular occurrence. The purpose of Kairos, according to its extensive leaders' manual, is "the Christianization" of correctional institutions through "small prayer and share groups of the residents [and] the example of their transformation, their silent witness and their Christian love."

To accomplish this, teams of Christians, both lay people and clergy, make regular visits to prisons and provide Christian training for leaders chosen from among the inmates or "candidates," as Kairos refers to them.

Volunteer work

The main focus of Kairos' work is three-day weekends during which volunteers visit an institution and offer a short course in Christianity to selected candidates. These weekends are held twice a year at such institutions as Albion (near Rochester, N.Y.), Wende and Collins correctional centres (near Buffalo).

Bonnie Vrieswyk has worked with Kairos since 1986 and is now on Kairos' Albion facility committee. The work of Kairos is "all volunteer," says Vrieswyk. There are only two paid staff workers, and they're at the main office of Kairos Prison Ministry, Inc. in Winter Park,

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KAIROS PHOTO

The Kairos Wende outside team (15 out of 19 members). Jim Walsh (white shirt, centre) was the weekend co-ordinator. To his right is Dick Uschold, one of the founding members of Kairos Western New York. Stan de Jong (front left) and Ann Healey (behind him) were the only Canadians on this team.

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News

B.C. government and abortion lobby have close relationship

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failed to tone down its rhetoric.

Pro-life activists fear that the shooting will cement the already close relationship between the provincial government and the abortion lobby. B.C. Attorney General Colin Gabelmann came under fire earlier this year for holding secret meetings with the B.C. Coalition for Abortion Clinics, a lobby group representing Vancouver's two abortion clinics, and later denying the meetings had taken place. The meetings were held at the same time that the B.C. Task Force on Access to Contraception and Abortion was gathering information, and included some of the same players.

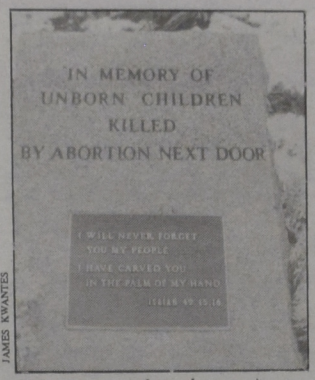
Task forces stacked

The task force, whose final report was released in August, was struck by the provincial government to monitor abortion access and to give suggestions for improvement. While nobody of a pro-life persuasion was named to the task force, several prominent pro-choice activists were. One of the task force's members, Marcena Levine, was in charge of clinic development for Planned Parenthood. Both Vancouver abortion clinics were also represented. The report that emerged from the task force recommended increased access to abortion throughout B.C., more self-regulation in the abortion industry, and increased funding for Planned Parenthood.

Vancouver's two free-standing abortion clinics already receive operating funds and capital grants for renovation from the provincial government. In the wake of the shooting, the government pledged another $100,000 for security to the two clinics.

Ten days after the shooting the provincial government also announced three initiatives designed to "enhance the security of health care providers and women seeking abortion services." First, it formed a "Criminal Harassment Unit" in co-operation with the RCMP and the Vancouver police to investigate criminal harassment and stalking, and to increase enforcement. Second, it pledged increased support to "facilities providing provincial health services" for physical security, and for strengthening court injunctions. Third, the Ministry of Health will legislate the protection of patients and health care workers in the delivery of abortion services.

Ron Gray, a former CHP candidate and long-time pro-life activist, says that the government would be making a serious error in judgment if it targets the pro-life movement by enacting special legislation to protect abortion providers.



JAMES KWANTES

This memorial tombstone is on the front lawn of Gianna House

"For one thing, it would be making an assumption, which the police have not made, that the recent assault on the doctor was an anti-abortion act," says Gray, who notes that this is not necessarily the most likely possibility. "For example, Romalis is Jewish. And anti-Semitic nut groups, quite unlike pro-lifers, have stockpiled assault weapons."

"Another mistake would be to respond to any group's claims for special protection," says Gray, noting that it is already illegal to shoot another person. "If we say it's especially wrong to shoot abortionists, by implication we are saying it's less wrong to shoot other people. I don't think we want a hierarchy of homicide that says it's OK to kill before birth, a little bit wrong to kill those already born, but really bad to kill abortion providers."

The Everywoman's clinic already has a temporary injunction against demonstrators that has been in place for about five years.

Any act becomes harassment

The injunction bars picketers from blocking the entrance, from "watching... disturbing, interrupting, or attempting to disturb or interrupt" the functioning of the clinic, and from any activities that would lead to a breach of contract between the clinic and a customer (e.g., counselling a pregnant woman not to have an abortion). Both free-standing abortion clinics in Vancouver are currently before the courts trying to get a permanent injunction against picketing.

According to Sissy von Dehn, owner of the Gianna House (see accompanying story), harassment accusations by clinic workers are couched in such vague language that almost any pro-life presence outside the abortion clinic could be construed as "harassment" or "violence." She says that clinic employees claim that a picketer offering a pamphlet to a pregnant lady walking into the clinic is harassment.

Von Dehn maintains that the three new government initiatives are an attempt to intimidate and discourage pro-life protestors. "The government is telling us, 'You can think pro-life and pray in your churches but you can't preach or tell other people about your opinions,'" she says.

"We've had regular contact with the police, and they have always said, 'You have a right to be here,'" von Dehn says of her house next-door to the abortion clinic. She calls the government's new policies an attempt to create a crime. "But if the government creates a new crime, then the police will have to enforce it."

Vancouver police and the RCMP have not yet made any arrests in the shooting of Romalis.

Midwife offers information to pregnant women

James Kwantes

VANCOUVER — Pregnant women on their way to Everywoman's Clinic in Vancouver for an abortion may pass a small house with a sign in the door advertising "Every Pregnant Woman's Clinic." Some go in, thinking this location to be the abortion clinic. In reality, however, it is a house owned by a pro-life activist who uses it to shelter pro-life picketers and counsel troubled pregnant women.

Gianna House, located about 50 feet away and across a back alley from the clinic, is owned by Sissy von Dehn. The house is named in memory of Gianna Beretta Molla, an Italian pediatrician who was recently beatified in the Roman Catholic Church for her pro-life activism. Molla died in 1962 of complications in giving birth, after she refused to allow the removal of a tumor in her uterus in order to save her unborn baby.

Von Dehn bought the house four years ago and uses it as a second residence. Two pro-lifers live in the house and help pay the mortgage. It is a refuge for pro-lifers and picketers and also a counselling centre for pregnant women. On the front lawn is a stone put there in remembrance of the unborn children who have been killed next door.

A scary experience

As somebody on the front lines of the abortion battle, von Dehn has experienced harassment from the abortion clinic next door. She says that city hall employees once burst into the house and ordered her out, saying that she was operating a business in a house that was not properly zoned. The incident came about because of a complaint from the clinic next door. Von Dehn retained a lawyer and city hall backed off, but she found the experience frightening.

Von Dehn says that many of the women who come into the house are minors and that most are either not fully informed or mis-informed about abortion.

"I'm in favor of informed consent, but the abortion clinic doesn't inform and neither do many doctors," says von Dehn, a practising midwife who was also a nurse in the areas of gynaecology and obstetrics. "Women come in here thinking it's the abortion clinic, and I'm more than happy to talk to them."

Von Dehn says that many of the women who come to the Gianna House, which is located in multicultural east Vancouver, come from ethnic minorities. Von Dehn has pro-life contacts in the Chinese and East Indian communities who have proven to be invaluable.

"One young Chinese woman came in thinking it was the clinic; she was in her mid-20s, pregnant and unmarried, and didn't want to tell her family," says von Dehn. "I contacted a Chinese doctor who is pro-life. He came down with his wife and we talked to her about alternatives to abortion."

Re-thinking

"The young woman left saying that she needed time to think about it and that she would return. She did return and she wondered where she could stay for the pregnancy, since she wasn't ready to tell her parents yet," says von Dehn.

"We found her a house in town to live in. She later became a Christian, and although she gave up her baby boy for adoption, she still visits him regularly."

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News

Volunteers build up Christian communities in prisons

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Florida.

On Kairos' three-day weekends volunteers are divided into outside and inside teams, says Vrieswyk. She has worked on both teams at Albion. Since it is a women's institution, only women are allowed on the inside team, but both men and women can be on the outside team.

Members of Kairos' inside teams have direct contact with inmates. The teams facilitate discussions and lead as many as 15 talks which make up Kairos' short course in Christianity. Vrieswyk has led some talks and has also been leader or "rector" of one weekend. She sees the main goal of the weekends as being "to encourage small groups and small group sharing" and "to change the prison environment for Christ."

To relate to inmates, "all you're called to do is to love them," says Vrieswyk.

KAIROS PHOTO

The Kairos Wende prison candidates with the 22-member inside team, including five Canadians. The T-shirt of volunteer David Frazier (second row, centre) says it all: 'Relax -- God's in charge.' Holding the sign is Bill Zapisek (a biochemistry professor), rector of the latest weekend. Keith Vrieswyk is seated on the far right, in front of prison chaplain Don Snyder.

A real impact

Follow-up is an important part of Kairos' work. Each month, Kairos volunteers reunite with a prison's inmate prayer and share groups to help build up and support the prison's Christian community. Vrieswyk describes how she saw a former inmate eight years after first meeting her through Kairos.

"The Kairos work turned her life around," says Vrieswyk. The woman is now an AIDS educator and is "clean and sober."

"She'd come a long way in eight years," says Vrieswyk. "She wanted me to know that God's love exhibited by the Kairos team had a real impact on her life."

Corrie and Stan de Jong have worked with Kairos for almost three years. "We receive almost as much from the candidates as they receive from us," says Corrie de Jong. "Some have become powerful Christians." Often, prison is "where the Lord met them."

She recalls how at one prison, "two inmates had been at loggerheads with each other." But during a Kairos weekend, they were reconciled.

Corrie de Jong has been on both inside and outside teams at Albion. Stan has worked on the outside teams at Albion and at Wende Correctional Centre (a maximum security prison), where he recently spent a three-day weekend. Before a team of volunteers goes to an institution, there are three or four team meetings "designed to bond the members of the team," says Stan de Jong. One of his team's latest meetings was an "overnighter," held at Harvest House — a Christian centre in Buffalo.

Kairos' outside teams are designed to support the inside teams, especially through prayer and supplying high-quality food. Institutions have "very strict rules, even for preparation of food," says de Jong. For instance, home-made cookies are allowed in, but store-bought ones are not.

During a Kairos weekend the outside teams have "24 hour round-the-clock prayer," says de Jong. Pairs of team members pray together in shifts.

A key part of each weekend is the closing ceremony, which is the only time the outside team is allowed inside with the inmates. Careful security is kept at this time, and inmates and volunteers from the outside team as well as registered volunteers from the larger Kairos community are usually kept apart. Inmates who have attended previous Kairos weekends are allowed to join the meeting as well.

During the closing ceremony Christian inmates have a chance to answer questions and give their testimonies, and there is singing and prayer. The closing talk is designed to encourage "grouping meetings" to continue after the weekend.

In his most recent trip to Wende, de Jong was especially affected by an outdoor service held at the prison. At one point, inmates were invited to go outdoors for fresh air. The inside team went with them, and the outside team — joined by members of the Kairos community and their children — were waiting outside the double fences topped with razor-sharp aluminum coils surrounding the centre. Both teams joined together to sing Christian songs.

Some of the prisoners have not been allowed outside near the fence for years, let alone seen families with children, says de Jong. This special service "totally melted me," he says. Although the weather was frosty, the inmates were "warmed by the Spirit."

De Jong describes the work of Kairos as "very effective. God richly blesses this ministry."

At present, Kairos is active in 15 states but is "not in Canada yet," says Vrieswyk. "Someday, they hope to go international as well."

For further information about Kairos Prison Ministry, Inc., write to Bonnie Vrieswyk, 50 Greenmeadow Ct., St. Catharines, ON, L2N 6Y7.

Wishing everyone a blessed Christmas and a Happy 1995

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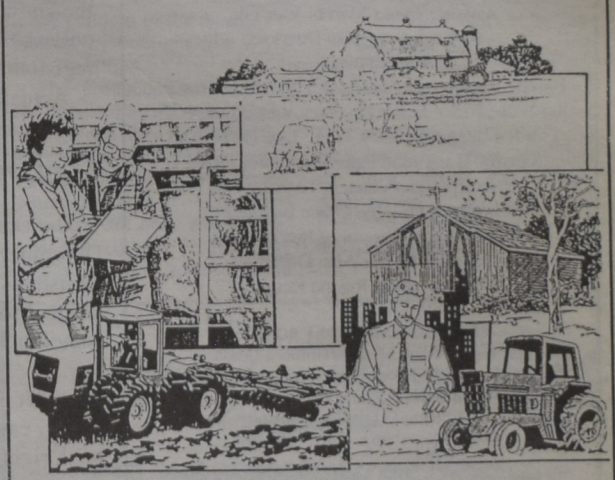

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Editorial

Gun control can make society safer

From my urban point of view, gun control legislation is necessary to curb violent crimes. And I'd feel a lot safer if I knew that no one in my street was allowed to own a handgun.

But they tell me that if I were a farmer living in Blackfalds, Alta., or a hunter living in Smithers, B.C., I would be against the kind of gun control legislation that Justice Minister Allan Rock is proposing. I would then say things like: "Guns don't kill people; people do," or "If criminals want to rob a place at gun point or kill someone, registration isn't going to stop them." I would also look askance at yet another form of bureaucracy that would cost millions of dollars for what purpose? To register law-abiding citizens?

The arguments against gun control seem simple and compelling. But then a woman at a hearing said that everybody thought her husband was a law-abiding citizen until he nearly killed her with a gun. And a member of the Niagara Region tactical squad said at another meeting that his job would be safer if he knew through gun registration that a suspect owned a gun. That puts a little wrinkle into the argument, doesn't it?

And then there's the well-known fact that legally owned guns can cause accidental deaths, and that legally owned guns can be used illegally in a heated domestic dispute.

We're talking 'cide', folks

Personally, I have a hard time being sympathetic to gun enthusiasts who are against stricter gun ownership rules, registration and the outlawing of certain guns not used for hunting. Too many guns have been used to commit parricide, suicide, infanticide, fratercide, sororicide and whatever other "cides" tragically disrupt the fabric of society and destroy God's imagebearers.

There was a time in the Middle Ages when the "advancement" from normal bow and arrow to longbow was considered an immoral escalation of power. We've come a long way in our acceptance of lethal weapons. Why would the average Canadian need an instrument that makes killing so efficient?

We all know that automobile safety requirements and driver's registration don't stop drunks from killing people, but who would argue against automobile control? Cars are lethal weapons, too. Surely the nuisance of having to submit to legislation here is offset by the knowledge that many accidents have been prevented. Could we not look on gun registration and training the same way?

Actually, there are many creative ways of curbing violence through guns that both fire arm enthusiasts and gun control lobbyists can support. Somewhere in the United States (the place has escaped me) there is a gun court that has found favor with pro-and anti-gun control groups. In this court all regional incidents involving the illegal possession and use of firearms are tried. And every conviction carries a mandatory jail sentence.

Why is this system so successful? Because law enforcement agents have discovered that court cases involving violence and murder can become so complex and can take so much time that criminals often get off easy because of some technicality. In gun court things are very simple. If it can be shown that you owned an illegal weapon or used it illegally, the rest of the case is simply ignored, and you go to jail. Experience has shown that more criminals tried in gun court go to jail for longer periods of time than do those tried in conventional courts for more serious offences.

Avoid a gun culture

I hope that in Canada we never develop the idea so prevalent in the States that every citizen has the inalienable right to own and carry a gun. The result of a gun culture can be tallied in corpses. As it is, too many television shows and films are fostering the idea that a bazooka provides entertainment.

Any gun not specifically owned for the purpose of hunting, target shooting, collecting and military and police purposes should be illegal. And anyone found to possess a gun not registered for these purposes should automatically go to jail.

Is that just a crazy idea from an urban desk person? **BW**

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Crime bill sets crooked straight

The Ontario legislature passed a law on December 9 that is fully in keeping with the Christmas spirit. The bill is a gift to victims of crime. More importantly, it shores up the sometimes threatened rule that crime does not pay.

Under the bill, a public trustee can seize the money earned by criminals who sell movie or book rights, interviews or public appearances, based on recollections of their crime. While the money is held by a public trustee, victims have an opportunity to make a claim on this money. This bill would, for example, allow the families of the two murdered teenage girls Kristen French and Leslie Mahaffi to claim any profit made by Karla Homolka or Paul Bernardo were they to sell information on the murders to publishers.

Criminals can still write a book or tell their story (something that must be extremely painful to relatives and friends of victims) because the Charter of Rights and Freedoms guarantees them that freedom of speech. But at least they can't profit from their crime. And that is the minimum one can ask of a civilized society.

The Ontario law, which started as a private member's bill, was supported by all three parties. This is a first in Canada. May all the other provinces follow suit soon. **BW**

Book Review

Media / Arts

The Word in marvellous words

A Chorus of Witnesses: Model Sermons for Today's Preacher

Edited by Thomas G. Long and Cornelius Plantinga, Jr. Grand Rapids, Mich.: Eerdmans, 1994, paper, 320 pp., $18 US. Reviewed by Wayne Brouwer, senior pastor at Harderwyk CRC, Holland, Mich.

"All men are creative," said Paul Goodman, "but few are artists." The creative among us tend to think we're artists. But now and again someone will angle a prism in our directions that illumines our worlds with an artistic spectrum far lovelier than the pale pastels we've toyed into trinkets.

Long and Plantinga have done that. Here's a collection of sermons so delightful, so engrossing, so beautifully crafted, so moving that it begs to be savored in thoughtful bits and consumed in craving gulps. Frederick Buechner gently talks us into the drama at dawn at the Jabbok, and then whispers Jacob and Jesus into our hoarded (in)securities.

Barbara Brown Taylor massages our memories till we find ourselves in a whole new spot in the Judgment Day lineup ("Beginning at the End).

Fred Craddock teases us into listening all the way to the end, and then helps us realize that the point he wanted to makes is the one we've already come to ("Have You Ever Heard John Preach?")

Paul Tillich unfolds theology with a pastor's heart, till we almost feel like handclappers at a revivalist meeting where, incongruously, the altar call was given by a stiffly formal philosophic dogmatician ("Your Are Accepted).

Harry Emerson Fosdick sits across the coffee table from us, articulating all we've ever thought or felt about the insecurities of our faith ("The Importance of Doubting Our Doubts") or the raging intolerance with which we'd like to club someone else over the head ("Shall the Fundamentalists Win?"), and soothes us into renewed confidences and grace.

Delivers as promised

Every sermon in this volume deserves to be included. Others could be added, to be sure, but the editors admit the limitations of their efforts. Rarely does a book so concretely go about its business with such a clear focus, and then deliver exactly what it promises. The introduction concisely sets the parameters of investigation: an anthology of 20th century messages (except for the funeral reflections of Friedrich Schleiermacher at his son's untimely death) by preachers from a variety of traditions, showcasing near-genius examples of homiletic prowess.

Long and Plantinga segment the 36 selections into four categories, highlighting the manner in which the sermons "make artful use of their sources" in the first, "pursue classic aims" in the second, "exhibit particular homiletic forms and dynamics" in the third, and that are consciously crafted for very special occasions in the last. While the collaborative effort must encompass the entire book, it is hard for me to read the short but scintillating introductions to each sermon without hearing Plantinga's voice. "The retelling is candid, angular, sometimes astonishing," he says of Buechner (p.3). On Lewis Smedes sermon, "The Power of Promises," he throws this tailoring: "...You have an offering that is both classic and contemporary — a new navy blazer of a sermon" (p.155). Summarizing the thrust of John Timmer's rapier in "Owning Up to Baptism," the injunction is cryptically clear: "To get *in Christ* means, among other things, to drown ancient tyrannies and exclusions and to be resurrected into a whole new world in which the old subordinations have been rendered antique" (p.278).

In other words, there is sometimes as much in which to delight in the editors' brief copy as there is in the superb selections themselves.

Not perfect

Of course, there are things to be liked and others to be given only a shrugged nod of acknowledgment. Somehow C.S. Lewis's "The Weight of Glory" seems heavier and less glorious in its edited version. I prefer the full text. Charles Rice's dramatic monologue "From the Sixteenth Floor" doesn't take me off the ground. It almost gives the impression of artistry that becomes self-aware, and then loses something in becoming smug. Jurgen Moltmann's exposition of "The Pharisee and the Tax Collector" is textually correct, but more than a little pedantic. But these are minor elements of taste at a very impressive feast.

Still, there is one haunting feeling I muse on reflectively. In the book dedication, Long and Plantinga acknowledge some stridency in their past critique of preachers and preaching. I wonder if that air of suspicion didn't in some way inform their harvest here. Though the craft in the messages they've collected is unmistakably well above average, more often than I would have liked there was a tone of cynicism that seemed excessive in the face of grace. Perhaps its an unfounded feeling. Perhaps prophetic urgency shares the road with cynical aspersions on human invention. Perhaps sin demands cynicism.

Whatever the case, there's a wealth of good feelings that goes out from my heart to these gentlemen who have renewed my enthusiasm for preaching, and who have offered me such a great gift of homiletic inspiration.

Film Review

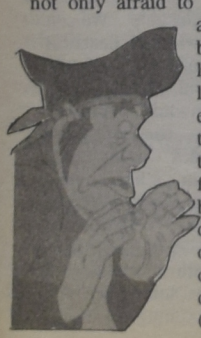
A movie that encourages books

The Pagemaster

*Rated **Family***
Stars Macaulay Culkin, Christopher Lloyd; voices of Whoopi Goldberg, Patrick Stewart, Leonard Nimoy, Frank Welker

This is a movie which tries to teach kids the value of reading. While that may seem an inherent contradiction, *The Pagemaster* makes its case compellingly.

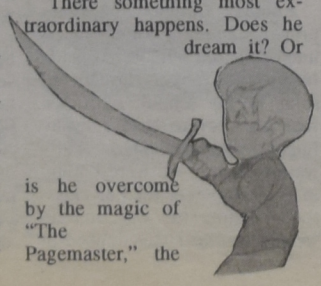
The main character is a boy named Richard Tyler. Richard is not only afraid to use his imagination, but afraid to live normally: he hardly ever ventures out of the house for fear of being run over by a car or tripping over a garden hose (it's not clear how he manages to go to school). Richard's bike is like a two-wheeled "tank" which he rides wearing accompanying "armor." He won't use the tree house his dad has built for him because won't climb ladders and he's afraid of heights. This kid is afraid of *everything*.



Then one day while off on an errand Richard's dad finally gets him to agree to, he gets caught in an inexplicably sudden storm and ends up at the only shelter he can find: a massive, Roman-looking library — which he has obviously never had the nerve to visit before.

A magical tour

There something most extraordinary happens. Does he dream it? Or is he overcome by the magic of "The Pagemaster," the ageless proprietor of the library? At any rate, Richard turns into what he calls a cartoon, and what his new book friends, Adventure, Fantasy and Horror, call an illustration.



No one who hangs around with Adventure, Fantasy and Horror is going to lead a dull — or fearful — life. The "books" teach Richard to use his imagination. He learns that, through books, he can go off to any part of the world, or to other worlds; he can be whatever or whomever he wants to be; and he can have all manner of adventures, with whatever friends he'd like to take along.

Richard meets Captain Ahab and Moby Dick, Dr. Jekyll and Mr. Hyde, Long John Silver and his pirates, Mother Goose and Humpty Dumpty, among other classics. And he must learn courage so that he can rescue his new friends when they get into trouble.

Upon returning home from his library reveries, Richard turns over a new leaf, so to speak — thanks to The Pagemaster and his books.

When I saw this film, the many children in the theatre expressed their delight with it vocally and often.

The production values here are outstanding. The animation is adept and always stimulating, helping the story buzz along at a swift clip; the early scenes which combine live-action and animation are quite remarkable. And mercifully, Macaulay Culkin appears mostly as an animated illustration rather than his real, world-weary self playing a world-weary character.

Let's hope that kids (and parents) who see this imaginative film discover that, stimulated by good books, their own imaginations can create better, further reaching, and more complex "pictures" than any they see on a theatre, TV or computer screen — and such adventures and meanderings cost absolutely nothing.

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Church, Marian Van Til, page editor

The clash between Jews and Greeks

Al Wolters CHAPTER & VERSE

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He recently gave a paper on Zech. 9:14 at the annual meeting of the Society of Biblical Literature in Chicago.

"I will bend Judah as I bend my bow and fill it with Ephraim. I will rouse your sons, O Zion, against your sons, O Greece, and make you like a warrior's sword" (Zech. 9:13, NIV).

The prophet Zechariah lived in the late sixth century B.C. There is some reason to believe that he was still a young man at that time, so that he may have lived into the early fifth century. But even if that's so, it's remarkable that he should have predicted a great clash between Jews and Greeks. In Zecharia's day, the land of the Jews was part of the great Persian Empire, and Greece was a minor power on the periphery of that empire. There was no reason to expect that there would ever be a military confrontation between the Jews and the Greeks.

Nevertheless, that is what the book of Zechariah prophesies. Using very graphic military imagery, the Lord says through the prophet that he will pit the people of Israel against the Greeks. Judah and Ephraim will be like a bow and arrow in God's hands, or like a warrior's sword, which will be wielded against the sons of *Yavan* (the Hebrew word for "Greece"). And it is clear from the rest of Chapter 9 in Zechariah that this confrontation between Jews and Greeks will result in a great victory for the Jews, and a time of prosperity thereafter.

The Maccabean revolt

Although this prediction would have sounded somewhat odd to the Jews in Zechariah's day, it is not too difficult for people today to identify the historical event to which the prophecy seems to be alluding. Jewish and Christian interpreters have long understood the reference to be to the Maccabean revolt which took place in the second century B.C.

From 167 to 164 B.C. there was a fierce struggle between religiously faithful Jews, under the leadership of the Maccabees, against the forces of Antiochus IV Epiphanes, a Greek king who was attempting to eliminate by force the observance of biblical religion among the Jews.

Against almost impossible odds, the Maccabean forces succeeded in defeating the Greek forces, and restored the worship of Yahweh in the Jerusalem temple. (It is the rededication of the temple in 164 B.C. that is commemorated during the annual Jewish festival of Hanukkah.)

Although the story of the Maccabean struggle is not recorded anywhere in the Old Testament (apart from some veiled references in Daniel 11), it is amply documented in the apocryphal books 1 and 2 Maccabees. It is the only example known to history of a military conflict between Jews and Greeks. As predicted by Zechariah, it resulted in a victory and a time of prosperity for the Jews.

Prophecy after the fact?

Many biblical scholars today find it difficult to believe that a sixth-century prophet could have made such an accurate historical prediction. Consequently, many of them argue that the prophecy must have been written *after* the events of the Maccabean revolt, and so were not written by the sixth-century prophet at all.

Others claim that the line referring to the Greeks was a later interpolation, or that *Yavan* just refers in general to some far-away nation, not specifically Greece. But in my judgment none of these theories are based on solid evidence. It is much more likely that Zechariah actually did predict the later clash between the Jews and Greeks. More on this later.

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Delivering school kits to Bosnia: a first-hand account

OLOVO, Bosnia (MCC) — Seven-year-old Selma Hasanspanich runs to school each day to minimize her exposure to shrapnel from exploding shells. Still, she is glad to be starting her first grade. Classes in this predominantly Muslim town, nestled in Bosnia's hills some 30km/18 miles north of Sarajevo, restarted this fall after a two-year interruption.

Olovo-area schools — four elementary and one high school — have been so heavily damaged in the war that classes now meet in 16 former offices or garages, some just 500 metres/540 yards from the front line.

My wife, Alice, and I recently helped deliver 2,000 Mennonite Central Committee (MCC) school kits to delighted teachers and students here. We accompanied staff from Duhovna Stvarnost — one of MCC's partner agencies — on a 24-hour trek from Zagreb, Croatia, to Olovo, taking torturous unmarked mountain paths through central Bosnia. Duhovna Stvarnost is a publishing house run by Christians that began relief work after the Balkans war began.

We rode in a Land Cruiser with Ivan Vacek, director of Duhovna Stvarnost; a truck followed, packed with soap and food packages from European Mennonites, as well as the school kits. Having a driver like Ivan, who has memorized all the roads of Muslim-held Bosnia, was absolutely essential.

We stayed in the home of Selma's uncle and aunt, Avda and Sakiba Hasanspanich, about 2 km/1.2 miles out of Olovo. "We started the schools again even though in most cases we had no books, no paper, nothing," Avda told us. "We try to live as normally as we can in these crazy circumstances."

Regular echoes of rifle- and machine-gun-fire in the hills around Olovo are now part of the town's "crazy circumstances." Although the front line has been fairly stable for more than a year, some 10 or so shells fall weekly on the town, enough to keep everyone on edge.

Weapons won out

Another former elementary principal and now county superintendent of schools Mustafa Imshirovich took us through the ruins of his school, built just four years before the war began. Imshirovich lamented war's wastefulness. "We were hoping to get computers for our classrooms before the war; instead we got mortar shells lobbed at us," he said, pointing to a gaping hole in a classroom wall. "How many computers could we have purchased for all the money that has been spent on weapons?"

Standing in the remains of his office, he spoke about the future of Olovo's ethnic groups. "In one of our schools, Croat and Muslim students sit side by side. Although this area is predominantly Muslim, we are asking the Catholic priest to teach our English classes, since no one else is qualified to do so."

Before the war, about 18 per cent of Olovo's population was Serb. Although it is Bosnian Serbs who are shelling Olovo, Imshirovich realizes not all Serbs are involved in the war. He believes anyone who could shell civilians from a hill is not normal and needs help. "We can live together with all peaceful people, including those Serbs who are peaceful," he says.

Selma, meanwhile, continues her daily run to and from school. Besides doing her homework in her new notebooks sent by North Americans, she occasionally draws pictures of houses: normal houses with windows still intact, with the sun in the sky and flowers blooming out front.

Trans World Radio's 10th station goes on the air

CARY, N.C. (TWR) — International religious broadcaster Trans World Radio (TWR) increased its number of transmitting stations to 10 with the start-up of broadcasts on Dec. 4 from a transmitting station south of Johannesburg, South Africa. The 500,000-watt shortwave transmitter began airing gospel programming for three hours daily in the Fulani, Hausa, Yoruba and Twi languages to West Africa; and two hours daily in the English and Swahili languages to East Africa. Hausa alone has 23 million speakers in Africa; Fulani is spoken by over seven million speakers in Nigeria and over five million in Cameroon. The coverage of east, central, and West Africa includes all countries up to the Tropic of Cancer, from Senegal in the west to Somalia in the east.

Thomas J. Lowell, president of Trans World Radio, commented, "The possibility of broadcasting to Africa north of the equator has long been a dream for TWR. Now with these high-powered transmitters, countries like the Ivory Coast, Ghana, Nigeria, the Central African Republic, Sudan and Ethiopia will be able to hear the gospel. My prayer is that these broadcasts will provide air support for missionary ground forces that are faithfully reaching into the cities and villages in this vast area of Africa."

The addition of a 10th transmitting site makes it possible for Trans World Radio to expand its area of broadcast coverage on the African continent. For 20 years TWR has been broadcasting the gospel to the countries of sub-Saharan Africa from its station in Swaziland, a small country in the southeastern part of Africa. All told, TWR broadcasts gospel programming each week from 10 primary transmitting locations around the world in 100 languages. A worldwide staff of over 1,000 serve at TWR's transmitting sites, studios, and offices in more than 30 countries.

'Careboxes' sent to Russia

LANCASTER, Pa. (EP) — More than 4,500 volunteers came by van, church bus, school bus and airplane to Lancaster, Pa., to help package school supplies to send to Russian children.

For two weeks, from Oct. 31 to Nov. 12, a dusty steel warehouse came to life with home-schooling mothers and their children, high school students, and vacationing businesspeople who packed calculators, crayons, pens and pencils in more than 44,000 "Careboxes" destined for Russia.

Each Carebox contained an assortment of school supplies, a 90-day supply of vitamins labelled in Russian, and a children's storybook in English. In addition, 30,000 "Carebags" were assembled in preparation for evangelistic Christmas parties planned in St. Petersburg, Russia, and vegetable seeds and medical supplies were sorted and inventoried for shipment to Moldovia.

The Carebox and bag items were received from throughout the U.S. and Canada from Christians who sent in shoe boxes filled with school supplies, candy, letters and photographs. The effort was coordinated by Josh McDowell Ministry, an arm of Campus Crusade for Christ.

Last year, about 3,000 volunteers helped with the assembly of Careboxes in Lancaster. Because of their work, more than 38,000 Russian schoolchildren received school supplies, vitamins, and Christian literature during Operation Carelift '94. Approximately 315 North American volunteers were also able to share their faith in Christ with the Russians.

Divorced Catholics reminded not to take communion

ROME, Italy (REC) — Divorced Catholics who have remarried may not take Holy Communion unless they have obtained an annulment for their first marriage, the Vatican stated in an October letter. The reminder of traditional policy intends to end the common practice of some divorced Catholics deciding for themselves whether they can take communion.

The statement came as part of a seven-page letter to bishops from Cardinal Ratzinger, head of the Congregation for the Doctrine of the Faith. The letter emphasizes that marriage cannot be broken. A person who remarries after divorce must confess sin and then live in complete sexual abstinence to qualify for communion. Ratzinger reminded the bishops of their duty to reprimand those who violate those conditions.

The letter said this policy was not a punishment or discrimination against divorced people, but simply reflects an objective situation. The church recognizes that sometimes a couple may have to seek a civil divorce to resolve some problems, but such persons are not free to remarry.

CRWRC investigates embezzlement by former employee

BURLINGTON, Ont. (CRWRC) — The Christian Reformed World Relief Committee is investigating the circumstances surrounding the loss of about $40,000 U.S. over a three-year period in connection with operations in the Philippines.

Criminal charges have been laid by Philippine law enforcement officers against a woman who was employed by the CRWRC.

The board of directors of the CRWRC has reviewed preliminary information and will receive a full report that will be studied during the next board meeting in February.

CRWRC is an international development and relief agency with an annual budget of $14 million and a paid staff of 227 working in more than 30 countries. Its North American offices are in Grand Rapids, Mich., and Burlington, Ont.

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Feature

How to raise color-blind kids

Jan Johnson

One of the goals I have set for my children is that they be "color blind" to racial differences. I want my children to understand that most people are basically alike. They want happiness and security for their families. At times my children grasp this better than I do. Subtle prejudices from my own upbringing in a predominantly white suburb can cloud the issue.

For example, before one Father's Day, my children picked out a card that surprised me. The dad on the front of the card was not white like their dad.

When I pointed this out, my daughter Janae said, "But he's smiling like Dad."

I started to explain the problem, but nothing I wanted to say made sense. Many of Janae's friends' dads were black. Some were Hispanic and Asian. The color of a dad's face didn't make much difference to her. We took the card to the cashier.

At times, it's hard to tell who's teaching whom. When I've been on the teaching end, I've used several strategies. Here they are:

*** Enjoy cultural differences.** These things don't have to divide us. Differences can make life more interesting and expand our perspective.

When a Hispanic family moved in across the street, I confess I had ulterior motives for being extra neighborly. They had two teenage girls with all kinds of mothering attitudes.

"Crackerjack babysitters!" I told my husband. And they were.

Soon we were back and forth at each other's houses unlike we were with other neighbors. One of the reasons is that their culture seemed more relaxed and easy-going. Every weekend cousins, aunts and uncles dropped in. Once when I popped over to pick up a babysitter, Angela, the mom, motioned for me to wait. Then she blushed and sputtered in broken English, "I'm glad you're my neighbor and I hope you're comfortable at our house."

I left in amazement. No other neighbor — black, brown or white — had ever said anything like that before.

*** Avoid slanted language.** I have to check myself from using the stereotypical language I grew up with. I no longer refer to sections of town by their ethnic make-up. Even the word "ethnic" is slanted. In truth, we're all "ethnics" in that we come from a distinct background.

*** Explore cultures outside your own.** From literature, museums and television we're learning together about different heritages. One of my son's reading assignments told of the trust Cochise, an Apache chief, showed as he made treaties with white men. Another talked about the courage it took for Jackie Robinson to be the first black man to play major league baseball.

Cinco de Mayo (celebrated on the fifth of May which commemorates a Mexican victory over French forces) finds our family eating tacos and tostados. On the Chinese New Year, I helped my daughter's class bake almond cookies. Paying attention to such holidays is not only fun but educational. My non-Irish friends wear green on St. Patrick's Day just as my Irish relatives always have.

Making friends.

PHOTOS COURTESY *PEOPLE LIKE US*

A multicultural family enjoys a meal together.

It's more than just exploring cultures, it's respecting them too. I felt this keenly one day while standing in line at the post office. Two older white women were murmuring about the tragedy of our "changing community." Somewhat irritated, I looked past them to a huge mural that spanned the entire wall.

The mural portrayed the Indians showing Centinela Springs, just a few miles from the post office, to the European explorers a little more than 200 years ago. In my younger days I would have pointed to the mural and told those ladies: "If the Indians could share with us, why can't we share too?"

But I didn't. I've learned that ethnic acceptance is a condition of the heart and not easily changed. I probably wouldn't influence those ladies much, but I could work on my own kids. So I turned to Jeffrey and Janae, and we examined the mural together.

"So when did the white man come?" Jeffrey asked as he looked at the mural. I threw out a few dates and mentioned when my grandparents came here from Germany. When you stop and think about it, our family hasn't been here that long, I thought. I told them how my grandfather could speak only German when he arrived. He did poorly in school because he understood nothing the first few years.

"Why didn't they put him in an ESL class?" Jeffrey asked, referring to the "English as a Second Language" class. I laughed and explained that they didn't have those back then.

But it got me thinking about how I complain that too many newcomers don't know English. Do their parents insist, as my grandfather's did, that they speak only their native tongue at home? I hadn't considered these issues before.

*** Invite friends of all races to your home.** People may know each other at work, school or church, but crossing each other's home thresholds is a key. Will I be comfortable at a party in their neighborhood? How will I feel if I'm the only white person? It's more than just information about other cultures; it's also interaction that brings respect and camaraderie.

The first time a black couple ate dinner with us, Jeffrey caught me peeking during grace. We were staring at the same thing. Our clutched hands created an "ebony and ivory" effect — black and white and black and white.

During another dinner together, I told Ken, the husband, how I had to visit Chicago on business and I'd like to stay another day to see the city.

"Why don't you stay with my parents?" he asked. "They'd love to show you around."

In a flash, Ken's face changed. I found out later that it occurred to him that I might not want to stay with a black family. The same question didn't occur to me until I landed in Chicago. But being comfortable never became an issue. I discovered Ken's father was a retired newspaperman. As a blossoming journalist, I pumped him for stories of scoops and setbacks.

A little radical

Some of my white friends have told me that I make too big a deal out of racial harmony. They think it's odd that we chose to live in a non-white community for so many years. They notice that my kids' birthday parties include a mixed group. When a bunch of us visited the local museums, my kids and I didn't skip the Afro-American Museum.

I admit I'm a little radical. I'm eager to see my children accept other ethnic groups. To me, racial acceptance is a spiritual issue because Philippians 2:4, states: "Each of you should look not only to your own interests, but also to the interests of others." Being "color blind" is one more way I can teach my children to be others-centred, which is one of my primary goals for my kids as a Christian parent.

Jan Johnson is a journalist and freelance writer who lives in Simi, Calif.

Feature

Is the New Testament anti-Semitic?

Israel and Christianity, Part 3

Harry Mennega

One of the issues which faces the indigenous church of Israel directly and which demands a clear answer is the question of the alleged anti-Semitism of the New Testament. Without a satisfactory resolution of this matter, the church will never gain credibility in Israel (and will lose its credibility elsewhere).

A significant contribution to this critical topic appeared in the *Mishkan* journal by Israeli author M. Benhayim whose exegetical approach has defused the charges in a convincing way, and provides an illustration of the potential contribution the Isreali church can make to the church world-wide.

The charge that the New Testament contains anti-Semitic material is occasioned especially by two passages. The first is found in 1 Thess. 2:14-16: "In this way they [the Jews] always heap up their sins to the limit. The wrath of God has come upon them at last." That Paul is not speaking of all Jews of all times here is clear from the context. He describes in these words a certain segment of his fellow Jews.

Shamefully, this has not prevented some Christians from applying this text to the Jewish people as a whole.

The second text is Matthew 27:25: "His blood be on us and on our children." Again, it would be in conflict with the biblical account to interpret this as if, because of this "self-accepted curse," every Jew of every generation through the centuries lies under God's curse. The flawed argument runs as follows: the Jews have cursed themselves as a people forever, and God executes his wrath upon them in every period of history anew because of the heinous crime of their forebears in killing their Messiah.

COURTESY JERUSALEM: THE CHRISTIAN HERALD PHOTOGUIDE

This sculpture of the Menora (the seven-branch candelabrum of the Jewish faith) is located by the Knesset, Israel's parliament.

The flaw in the argument is obvious to the most casual reader. How many people were present at the Antonio Fortress? Even if there were a few thousand people there, it is clear that not all the inhabitants of Jerusalem were there, let alone all Jews in the land and the Diaspora.

We have veiled Christ's face

It is indisputable, however, that for many long centuries the New Testament has been used for anti-Semitic purposes. A frank acknowledgement by Christians of this sordid fact is in order, and this particular record of the church's dealings with the Jewish people will stand as a source of shame till the end of time. The anti-Jewish sermons by some of the church-fathers (Ambrose, Crysostom), the infamous Crusades, the blood libel, expulsions, the Inquisition, the forced conversions, the false accusations — these events and actions have served to veil Christ's real face for Jews and made his voice all but inaudible for them.

The Gospel of John, considered a main culprit for its alleged anti-Semitic references, contains a number of references that would seem to substantiate the charge that the New Testament is anti-Semitic: "After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there [the Judeans] were waiting to take his life" (7:1); "Then he said to his disciples, 'Let us go back to Judea.' 'But rabbi,' they said, 'A short while ago the Jews tried to stone you, and yet you are going back there?'" (11:7,8).

Why did the disciples, themselves Jews, refer to fellow Jews in a pejorative manner and portray them as dangerous enemies? They appear to deny their Jewish identity, speaking as if they were outside the total Jewish community.

Evidence of Jewish sectarianism

Benhayim calls attention to the fact that the reason for John's description of "the Jews" as enemies and opponents is not a subtle or overt anti-Semitism but evidence of the sectarianism prevalent in Jesus' day among the Jewish people.

Benhayim says that during the Roman rule of the New Testament period the land of Israel was divided into several provinces. The most prominent in the New Testament narratives were Judea, Samario and Galilee. In terms of population, dialect, legal jurisdiction and sectarian identity there were strong differences among them.

Rabbi James R. Michaels recites the traditional Sukkot blessing with his children. Sukkot is a joyous seven-day festival commemorating the Israelites' 40 years of wandering in the desert after their release from bondage in Egypt.

A Professor Klausner has stated that "from the Talmud we know that the Galileans in general were considered by the Judeans as inferior in Torah, foolish, of stammering speech and possessed of queer customs." Benhayim continues, "The primitive Messianic movement was identified with the province of Galilee. It is especially in John's gospel — the one that seems to have the most unfriendly references to 'the Jews' — that we find the clearest evidence of sectionalism of that day.

To interpret the "unfriendly" references in John's gospel as an expression of incipient anti-Semitism is quite ludicrous, therefore, especially when one keeps in mind that it was John who quotes Jesus as saying, "Salvation is of the Jews" (4:22).

Are there two ways to God?

The second issue singled out for consideration is one that faces the indigenous church directly and that touches the very heart of biblical Christianity worldwide, especially as it relates to missionary endeavour. Put succinctly, the question is: Is there only one way to God through Jesus Christ, or are there two ways: the way of Judaism and the way of Christianity?

D.C. Juster deals with some recent publications geared to dissuade Christians from Jewish evangelism to counter the line of reasoning that Judaism is a legitimate and adequate faith for Jews, and Christianity is a legitimate religion that provides Gentiles with the opportunity to enter into a covenant relationship with God through Jesus. For non-Jews, Jesus is the only way to the Father; the Jews, however, are already with the Father. The Torah is for Israel, and the Noahic covenant for the *goyim*.

This view has old credentials. Franz Rosenzweig (1886-1929), referring to Jesus' words, "No one comes to the Father except through me," wrote: "Nobody *comes* to the Father. But it is different for him who no longer has to come to him, because he is already there. This indeed is the case of the people of Israel (though not of the individual Jew). Israel is the only one who has come to God, while all other nations, peoples, and religions are still on the road to him. "In order to come to God the Father, the world needs Christ, his guidance and intercession, his ideals, his comforting Godliness.... Christianity is right and essential for Christians," asserts Rosenzweig.

If there are indeed two ways to God, Jewish evangelism would be an unnecessary waste of time and energy, and Hebrew Christians in Israel would go through discrimination and hardship as a masochistic exercise in futility.

Not a tribal god

The two-way approach can be maintained only when one disregards the plain teaching of the New Testament. Neither Jew nor Christian is well-served by it. Either all peoples, including the Jewish people, need

Continued on page 10...

News

Regional Christian papers spread good news

Alan Doerksen

ST. CATHARINES, Ont. — Two new Christian newspapers have been started recently in Ontario — one in Burlington and one based in Brampton. They are part of a growing trend across Canada toward localized Christian newspapers.

The Endeavour is a new Christian monthly newspaper published in Burlington, Ont. In its first issue, which came out in early December, its editors state their purpose as "to demonstrate the integrity of Christian journalism and to openly give the salvation message through the stories presented... The Endeavour has been launched to serve as a communication tool for Christians, regardless of denomination. It also serves as an outreach to those who don't attend church."

The debut issue of *The Endeavour* has 24 pages, and features news stories, and opinion columns on topics such as health, humor and career choices. There is a staff of five, including co-editors Linda Haist and David Kazlovskis, all of whom work part-time at the paper.

Positive perspective

Kazlovskis sees *The Endeavour* as "an alternative to the secular press." After working as a secular editor for 15 years, he says "I was becoming jaded by what the secular press considered news." He wants *The Endeavour* to be "a good news newspaper."

Linda Haist, who worked for many years with the Hamilton Spectator, got the idea for *The Endeavour*. Together with Kazlovskis and others, she prayed about the newspaper project for about a year before it was first published.

Now, The Endeavour is distributed to 350 churches between Hamilton and Brampton, Ont. The paper is free of charge, and gets its income from advertising. "Our revenue from advertising far exceeded our expectations," says Kazlovskis. However, the paper reserves the right to refuse ads the staff feels "wouldn't be honoring to the Lord," he says.

The Endeavour states on its editorial page that it is "a newspaper which follows the scriptures in its presentation of news and in all of its business practices." The paper also has a "code of ethics" it operates by.

So far, the paper has been "very well-received," says Kazlovskis. "The Lord has opened a lot of doors for us."

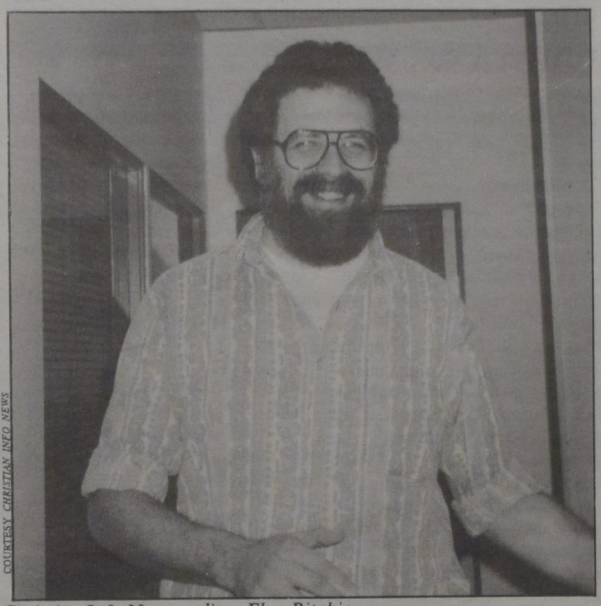
Filling a void

The Ontario Christian Herald, another new Christian monthly, published its first issue in October. Fazel Kareem Jr., the owner and editor, produces it at his home in Brampton, Ont.

"My paper is purely to publicize Christian events," says Kareem.

"It's not the intent to go head to head with other newspapers."

The Herald is tabloid-size and has eight pages. Besides covering Christian events, it has a calendar of Christian events, and a media page, with book and record reviews.



COURTESY *CHRISTIAN INFO NEWS*

Christian Info News *editor Flyn Ritchie.*

The Herald is "mainly distributed in Christian bookstores," says Kareem. It is also sent to churches that request it. There is no charge for the paper, but it does take paid advertising.

Kareem started the Herald because he "saw a void." The Metro Toronto area has no regional interdenominational Christian newspaper, whereas other areas like Vancouver do. Kareem sees the readership as coming from a lot of Protestant denominations.

Five years ago, Kareem moved to Brampton from Trinidad, where he had worked for a publishing company.

Inform Christians

In British Columbia, two regional Christian newspapers have already been publishing for years. One is *Christian Info News*, which is based in Langley, B.C. and which covers the Vancouver and lower mainland region. Started 11 years ago, the paper has a staff of eight, and is published monthly.

"We go out to a very diverse group of Christians," says editor-in-chief Flyn Ritchie. The main purpose of the paper is to inform Christians and keep them in touch with each other. Outreach "in a broad sense" is another goal, but not a primary one. The paper is sent out to 650 regional churches as well as "quite a considerable number of non-church locations," says Ritchie.

Christian Info's readership is interdenominational, but "primarily Protestant," says Ritchie.

Advertising "pays most of the bills" at *Christian Info News*, says founding editor Lloyd Mackey. Some revenue also comes from churches, which are asked to contribute through the paper's "voluntary pay opportunity."

"We are a non-profit society," says Mackey. Presently, *Christian Info News* is considering publishing outreach magazines focused on local B.C. communities that could be distributed as inserts in community newspapers. "This is at the pilot stage," says Mackey.

Island good news

The Island Christian Herald is a newspaper focused on the Christian community of Vancouver Island. It has also been publishing for 11 years, and has a full-time staff of two. Like *Christian Info News*, it is sent to churches, but is also distributed in street-side boxes and in business offices. Its readership is mostly "the evangelical church," says editor Madge Bowes. The paper is supported by advertising and is distributed free of charge.

All four of these papers are interdenominational and focus on their immediate surrounding area. Each is independent of the others. All focus on a primarily Christian audience, though each sees outreach as a secondary goal.

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Is the New Testament anti-Semitic?

...continued from page 9

Jesus Christ as the only Mediator between God and humankind, or no one needs him. The original focus of Jesus' ministry was the Jewish people of his day, "the lost sheep of the house of Israel." At Pentecost, Peter appeals to his Jewish co-religionists to run in repentance and faith to the crucified and risen Jesus as their Messiah. The two-way approach denies the catholicity of the church which includes both Jews and Gentiles.

Verkuyl concludes that the logical consequence of the two-way approach is to relegate the God of Israel to a tribal god. "One who makes a tribal god of the God of Israel and a tribal religion of Israel's religion, touches the heart of the law and the prophets and does injustice to the majesty of the God of Israel, who is not a tribal god but the God of all nations and whose election is directed, through his dealings with Israel and through Jesus Christ, to all the nations.

The indigenous church in Israel is a young church, beset by external opposition and internal weaknesses and difficulties. Its mettle is being put to the test, but the One who promised to build his church is providing sufficient grace for his people in Israel to face the future with courage and optimism.

The One who establishes his strength in human weakness gives the Israeli church the grace to move from a fringe phenomenon to increased vigor and maturity so that it will make an impact on the life and direction of the nation.

Harry Mennega is pastor of First Christian Reformed Church in Kingston, Ont.

Environment

Salmon redux: Christmas comes early on the Adams River

Environmental Housekeeping

John Wood

The crimson bodies of two million fish in their natal stream is a sight guaranteed to stir us all. There is something about fish in a spawning run that impresses us, be they the regal salmon or the lowly smelt. People flock to these streamside events to enjoy this marvel of nature. Perhaps it is the surprise, the serendipity of it all, that captures our fancy.

These large fish, so wary at other times now almost ignore our presence. We can at last approach and gaze on them closely for as long as we like. The Adams River in British Columbia lies quiet for 11 months and then suddenly springs to life with surging bodies. The shallow water is breached by quivering red-black backs. A burst of sound and sparkling light startles you as the spray erupts from a female excavating her redd.

Fall fireworks

The yellow splendor of the fall colors was reflected off the surface, while beneath the waters red bodies surged by in the depth. The forest of lush douglas fir, hemlock and red cedar was filled with the flash of nuthatches, northern thrushes, and black-capped chickadees. The silence of the trees and the whisper of the river were interspersed with the raucous calls of sea gulls feasting on salmon roe. Dressed in red and green, the sockeye salmon came — a harbinger of Christmas, it seemed. The eggs were hidden away like gifts awaiting a special day. The sockeye on the Adams River have put in their appearances each fall for millennia. One in four years an especially large class fills the river in impressive numbers.

The scene is especially attractive today because in many streams the spawning runs have been reduced to a fraction of their former glory. A reintegration and restitution of this ecosystem has occurred. Redux in medicine indicates an organ has returned to a healthy state. Along the West Coast there are several rivers where salmon once again surge in great numbers. But these restored runs of wild fish are nothing like those present at the turn of this century. Nevertheless, we are continuing the process of restoring salmon runs in our rivers, filling the waters with wild fish that signal a healthy creation.

These beautiful sockeye would make good Christmas fish. But they come too early for our Advent celebration. Nevertheless, they have been coming faithfully to this stream each year, following their Maker's command.

The Giver and the gift

When Mary and Joseph walked to their appointed place these fish were swimming here. We always remember that the little Christ Child, born helpless, was to become the Savior of the world. We should be filled with awe too, when remembering that lying there was the maker of heaven and earth, the master of it all. "He is the image of the invisible God, the firstborn over all creation. For by him all things were created...," Paul said (Col. 1:16).

Surging salmon, soaring cedars, even slumbering slime molds, are all his idea. And they are his gift to us, given for our enjoyment and for our care. Christmas is a good time to remember that every gift brings a burden. The salvation we celebrate at Christmas brings the joy of laying down our guilt from sin. Then he asks us to take up his yoke, which is easy, and his burden which is light. What a pleasure it is to celebrate the restoration of part of creation. Which once again can give praise to its maker.

John R. Wood teaches environmental science at The King's University College, Edmonton.

The mechanics of migration

Or: Being a bird-brain may be a compliment

A blue-winged teal banded in Renoun, Sask., is recovered near Sulana, Peru, 7,000 miles away. Another banded at Delta Marsh in Manitoba is collected 6,000 miles south in Quito, Ecuador. They are but two examples of the phenomenon of bird migration.

It's an extraordinary fact that more than half of the 9,000 or so species of birds on the planet migrate to and from the same destinations each year. If you added up all the migrating bills, the total would be in the billions. In our temperate region, over 80 per cent of all bird species move south. Why did they bother coming north in the first place? And how did they locate their ultimate destination?

To answer the first question is not difficult. Take, for example, the hundreds of thousands of waterfowl that return to the prairies, northern forests and tundra in spring. They find refreshed landscapes replete with wetlands that offer a super-abundance of food, less competition from other species and perhaps even fewer predators to bother them during nesting. Northward migration makes good biological sense because it increases a bird's reproductive output.

In fall, as the daylight hours wane, the weather turns hostile and food supplies dwindle, all animals must find ways to survive the coming winter. Just as many land-based animals choose to hibernate, birds choose to migrate. After all, travel is one of the things birds do best. To explain the mechanics of bird migration, biologists have developed the "map and compass" theory.

'Sun compass'

In travelling from breeding to wintering grounds, birds face two major navigational hurdles: they must be able to fly in the right direction and they must have a sense of their destination. Studies of migratory birds and related studies of homing pigeons have indicated that birds can rely on a number of direction and location-finding capabilities.

The sun is an obvious navigational aid, but in order to be able to use it, a bird must be aware of the passage of time. Knowing that the sun is due south at 12 noon will only help someone lost in the woods if his or her watch is working. Research seems to indicate that birds do have some kind of a clock that allows them to maintain a directional fix as the sun arcs across the daytime sky. We do not know how the clock ticks, we just know that it does.

Night 'owls'

Even though it is fairly certain that birds use the sun to navigate during the day, it is an intriguing paradox that many birds actually migrate at night. But the observation that most night migration begins at dusk leads scientists to believe that a bird's sun compass is sophisticated enough to be able to take a directional fix before the sun sets and maintain it throughout the night. Indeed, waterfowl fanciers have often watched fall flocks take flight from the water at sunset and spiral straight upward several hundred feet before turning abruptly and flying straight south.

A more complete attempt at explaining night-time navigation comes from detailed studies on migrating birds done within the confines of a planetarium. Such studies have shown that many birds can apparently navigate using the stars. It seems they learn at an early age to orient themselves using the constellations and the pole star in the northern hemisphere.

Though migrants sometimes do appear to become disoriented if the sun or the stars become obscured by clouds or heavy fog, there have also been numerous sightings of birds migrating between layers of clouds, where they would have no ground or celestical clues available and a sun or star compass would be of little use.

Studies with homing pigeons and migratory birds have shown that these birds can retain some navigational ability in the absence of sun or stars and that this ability can be affected by altering the magnetic fields around them. Could it be that migrating and homing birds detect the magnetic fields that surround the earth and use them to orient themselves?

Biological map

Being able to fly in one direction is one thing. Knowing where you are going is another. There is probably a learned component to finding breeding or wintering grounds, especially during short-distance flights and for long-lived birds like Canada geese. The theory that young birds will learn crucial landmarks while in the company of their elders is a simple explanation that appeals to our common sense, but the migration story cannot end there.

What about juvenile green-winged teal, raised in isolation, that have successfully made it to their wintering grounds in only a few days? Or how do you explain the pintails that nest in Alaska managing to find Hawaii each winter alongside many other "snowbirds."

To explain these observations, one must be able to accept the idea that at least some birds possess some kind of an inherited biological map that allows them to locate their present position as well as their ultimate destination.

Whatever method or combination of methods birds use to determine direction and location during migration, one thing is clear. They cannot afford mistakes. Migration is an incredible stress — song birds can lose up to half their body weight — so they must get it right the first time. Being called a bird-brain just may be a compliment.

This article is No. 10 in a series of "Nature Notes" provided by Ducks Unlimited Canada.

Classifieds

Classified Rates

Births $25.00
Marriages & Engagements $40.00
Anniversaries $45.00
2-column anniversaries . $90.00
Obituaries $45.00
Notes of thanks $35.00
Birthdays $40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Births

BERG:
Rod and Caroline Berg give thanks to the Lord for the birth of their first child, born on August 22.
TREVOR ANDREW
is the 34th grandchild of Pieter and Cornelia Bos of Barnwell, Alta., and the first grandchild of Andrew and Jenny Berg of Paris, Ont.
Rod, Caroline and Trevor reside in Mission, B.C.

Christmas Greetings

PASMA:
I wish all my friends and relatives a blessed Christmas and God's blessing in the new year.
Mrs. Alice Pasma, R.R. #1, Springfield, ON N0L 2J0

Birthdays

DAMSMA:
1905 January 6 1995
"Praise the Lord" (Ps. 145).
With joy and thanksgiving to our Lord we announce the 90th birthday, D.V., of our dear mother, grandmother and great-grandmother
NELLY DAMSMA-GREYDANUS
Congratulations and love from all of us. Friends and relatives are invited to an open house from 2-4 p.m., Saturday, Jan. 7, 1995, in the fellowship hall of Parkview Meadows Retirement Village, Townsend, Ont.
Home address: Parkview Meadows, 72 Towncentre Dr., Room 126, Townsend, ON N0A 1S0

Anniversaries

Koog aan de Zaan — Meadow Creek B.C.
1944 December 28 1994
"Great is Thy faithfulness."

With thanks to God for His abiding love and grace, which amazes us, throughout the 50-year marriage of our parents
DIRK BRINKMAN
and
ALIDA CATHERINA BRINKMAN
(nee VANDERSCHOOR)
and with thanks to our parents for their unending love and support which inspires us.
Dirk & Joyce — Burnaby, B.C.
Wiebe & Jackie — Bowmanville, Ont.
John & Susan — Havelock, Ont.
Alida & Joe — Bowmanville, Ont.
Pauline & Simon — Vancouver, B.C.
Honas & Maer — Sudbury, Ont.
George & Irene — Meadow Creek, B.C.
Andy, Elaine — Lardeau, B.C.
Grace, Brian — Meadow Creek, B.C.
June, James — Vancouver, B.C.
Tina Nguyen — Bowmanville, Ont.
and 34 loving grandchildren.
Home address: Box 22, Meadow Creek, BC V0G 1N0

Anniversaries

1959 December 1994
With joy and thanksgiving we wish our parents
RICK and WILLY ZANTINGH
(nee SJAARDA)
a very happy 35th wedding anniversary. We trust in God's continued blessings! Congratulations and love from your children and grandchildren:
Ken & Nancy Zantingh — Canfield
Wesley, Ryan, Deanna, Jessica, Seth
Bruce & Liz Zantingh — St. Ann's
Nicole, Sarah
Sonya & Gerry te Brake — Burlington
Rebecca, Joshua, Emily, Leah
Chris & Monica Zantingh — Dunnville
Cynthia & Alex Buist — Canfield
Calvin
Andrew Zantingh and Kelly Watson (girlfriend) — Namibia, Africa
Joanne & Eric DeKorte — Fenwick
Home address: R.R. #1, Dunnville, ON N1A 2W1

Obituaries

Nieuwe Pekela the Neth. — Brampton Ontario
1909 1994
Romans 8:37-39
On Dec. 1, 1994, the Lord called home our loved husband, father, grandfather and great-grandfather
WILLIAM HORLINGS
at the age of 85.
Loving husband of Elizabeth (nee Verkaik).
Dear father, grandfather and great-grandfather of:
Harry & Jane Horlings
David & Monica (Kyle, Justin, Caitlin), Raymond, Veronica
George & Audrey Horlings
Kim & Carl (Allison), Michael, Kevin, Wesley
Anita & Joe Sikma
Joanne, Melissa (Ashley)
Ken & Joan Horlings
Cheryl & Craig, Melanie, Jennifer, Lori
Richard & Eleanor Horlings
Erin, Megan, Devon, Timothy, Scott, John
Funeral service was held at Holland Marsh Chr. Ref. Church on Dec. 3, 1994. Interment in Mount Pleasant Cemetery, Bradford, Ont.
Memorial service was held at Holland Chr. Homes, Brampton, Ont., on Dec. 5, 1994.
"The Lord is my light and my salvation: whom shall I fear?...One thing have I desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life..." (Psalm 27:1,4).
Correspondence address: 7900 McLaughlin Rd., Apt. H106, Brampton, ON L6V 3N2

Obituaries

Oudega (Sm.) — Sarnia Friesland Ontario
Dec. 30, 1908 Nov. 21, 1994
"I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26).
On Monday, Nov. 21, 1994, with his wife and children around his bed
TAEDE DEELSTRA
peacefully departed from this life to eternal glory in his 86th year.
Dearly loved husband of Aukje Deelstra (DeBoer) for 62 years and lovingly remembered by his children:
Herb & Riek Deelstra — Bright's Grove, Ont.
Ralph & Alice Deelstra — Wyoming, Ont.
John & Pauline Deelstra — Wyoming, Ont.
Frances & Hank Dykema — Wallaceburg, Ont.
Henry Deelstra — Victoria, B.C.
Jane & Gary Kroesbergen — Sarnia, Ont.
Arnold & Anne Deelstra — Sarnia, Ont.
Alice & Harry Giethoorn — Sarnia, Ont.
Bonnie & John VanKesteren — Goshen, N.S.
Margaret & John Hopman — Sarnia, Ont.
Hillie & Gordon Ellens — Sarnia, Ont.
Dear Pake of 47 grandchildren, 59 great-grandchildren and one great-great-grandchild.
Also, his beloved sister Boukje Zandstra (Deelstra), the Netherlands.
Predeceased by his son Tjibbe (James) Deelstra, his parents Tjibbe and Tjitske Deelstra (Ellens) and sisters Aaltje DeVries (Deelstra) and Anna Plantinga (Deelstra).
The funeral service was held from the Wyoming Chr. Ref. Church, with Rev. Jongsma and Rev. DeJager officiating.
Correspondence address: 1310 Exmouth Street, Pineview Apartments #102, Sarnia, ON N7S 3Y1

Church News

Christian Reformed Church

Calls accepted:
— to Providence, Beamsville, Ont., Rev. Jack Van Marion of Des Moines, Iowa.

Personal

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Lethbridge, AB T1J 4A2

Obituaries

Suddenly the Lord took to Himself our dear brother-in-law, uncle and great-uncle
JOHANNES (JOHN) KOOPS
at the age of 73 years.
Mrs. Jan (Maria) Koops
Ralph & Anne Koops
Hazel & Andrew Siderius
Anne & Al Vander Ziel
Wilma & Clarence Sol
Harry & Beth Koops
and families.
Also survived by his brother, Reinder, sister Hennie and twin brother Roelof in the Netherlands.
He was predeceased by his brothers Jan, Hendrik and Gerrit and sister Pietje.
The funeral service was held on Nov. 19, 1994, at the Maranatha Chr. Ref. Church, Woodstock, Ont., with his nephew, Pastor Ralph Koops officiating.
Correspondence address: R. Koops, 99 Highman Ave., Cambridge, ON N1R 3M2

The Lord took home His child
HENDRIKA (PRINS) SOL
of Springbank Avenue, Woodstock, Ont., in her 81st year, on Dec. 11, 1994, at the Woodstock General Hospital.
Beloved wife of Ralph Sr. (Roelof) Sol.
Dear mother of:
Ralph & his wife Joanne
Marg Hettinga & her husband Ray
Clarence & his wife Wilma
Christine Klein Geltink & her husband Ben
Loved grandmother of 14 grandchildren and 13 great-grandchildren.
Dear sister of Aaldert Prins of the Netherlands.
Predeceased by granddaughter Karen and three brothers.
The funeral service was held at Covenant Chr. Ref. Church, Woodstock, Ont., on Wednesday, Dec. 14, 1994, Dr. John VanderBorgh officiating. Interment at Oxford Memorial Park Cemetery.

Job Opportunities

Help wanted: Experienced grower for cut-rose and potted-plant crops. House possibly available. Phone **Brian van Staalduinen** at **(905) 643-2002**

Full-time help wanted on a dairy cash crop farm in Cobourg, Ont. **(905) 342-3131**

Classifieds

Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities	Miscellaneous

Dordt College Openings
Faculty Positions

Health, Physical Education, Recreation (HPER): Appointment with teaching duties in such areas as exercise science, health, and coaching theory, along with coaching responsibilities in women's sports (volleyball). Doctorate and teaching experience desirable. Deadline: **January 15, 1995.**

Economics: Appointment in the department of business administration. Responsibilities include teaching introductory and upper level courses and participating in a senior-level business seminar. Doctorate and teaching experience desirable.

Social Work: Possible appointment with responsibilities for teaching social work and sociology courses in a CSWE-accredited B.S.W. program and serving as a practicum liaison. Minimum qualifications include an M.S.W. degree and two years of post-M.S.W. experience. Teaching experience desirable.

Business Administration: Appointment with teaching responsibilities in the areas of management and marketing. Persons with experience and education in other areas of business are also encouraged to apply. Doctorate or M.B.A. required; teaching experience desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs. Review of candidates will begin immediately and continue until positions are filled.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

Dordt College
498 Fourth Avenue NE
Sioux Centre, Iowa 51250-1697
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Facsimile: 712-722-4496
E-mail: rockne@dordt.edu

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ADMINISTRATOR

Langley Christian School is in need of an **administrator** for its new Middle School/High School campus. This new facility will house approximately 180 students from Grades 6-9 in September 1995 and incorporate an additional grade level in each subsequent year so that it will become a 6-12 campus of approximately 400 students in four years time.

LCS is looking for an educational leader who is a committed Christian and who has the experience, vision and the skills necessary to lead this school during these exciting years of development and growth.

Position commences **August 1, 1995**, or earlier.

Inquiries/applications to:
Leo Smit, Principal
c/o 21789-50th Avenue, Langley, BC V3A 3T2
Telephone (604) 533-2222 Fax (604) 533-7276

Calvin College

The **Education Department** of **Calvin College** seeks candidates for a tenure-track faculty position in at least **psychology of education, introduction to teaching**, and **elementary supervision**. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.

Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.

Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to **Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.**

Seeking a Pastor

The **Christian Reformed Church** of **Georgetown, Ont.**, is seeking an ordained pastor to work in team ministry, leading us in preaching, teaching and pastoral care, with proven ability for and commitment to youth ministry. A church profile is available upon request. Contact the **Calling Committee, Georgetown Chr. Ref. Church, P.O. Box 45, Georgetown, ON L7G 4T1.**

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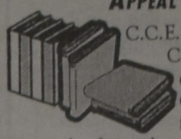

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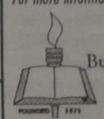

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Classifieds

Miscellaneous	Miscellaneous	Miscellaneous

Advertise in our monthly **Business Directory** every second issue of the month.

Calendar of Events

Dec. 23 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 24 Carol sing and organ solos with Andre Knevel at the organ, Free Reformed Church, **Clearbrook**, B.C.; **Dec. 25**: Dutch service in same church with organist Andre Knevel, recorded for Dutch Radio E.O.

Dec. 27 Annual John Knox Chr. School Hockey Tournament, 7:30 a.m., at Double Rink Arenas (Jane St., just south of Hwy. 7), **Woodbridge**, Ont. Info.: Gary Maas (905) 455-1886.

Jan. 13 Piano recital by Redeemer College alumnus Fred De Haan (works by Bach, Beethoven, Chopin, etc.), 8 p.m., RC auditorium, **Ancaster**, Ont. Free-will offering.

Jan. 14 Concert by the "Dordt College Concert Choir," 8 p.m., Maranatha CRC, **Cambridge**, Ont.

Jan. 28 Organ concert by Christiaan Teeuwsen (works by Widor, Reger and Liszt), 8 p.m., Centenary United Church, 24 Main St. E., **Hamilton**, Ont. Tickets: (905) 648-2131.

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Faculty Openings
Calvin College

The college is seeking applications for openings beginning **September 1995** in the following departments:

Accounting/finance
Art
Biology
Chemistry
Classics
Communication Arts and Sciences
Criminal Justice
Developmental Mathematics
Education
English
Geology, Geography and Environmental Studies
History
Mathematics and Computer Science
Music (theory and strings)
Philosophy
Physics
Political Science
Psychology
Religion
Science Education
Spanish

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids, MI 49546 USA
Calvin College is an equal opportunity employer.

N.B.: Please note that the deadline for the **January 6, 1995**, issue is Thursday **December 22, 1994!**
Christian Courier will **not** publish on **December 30, 1994.**

Diaconal Developer
with Diaconal Ministries in Eastern Canada

Task description
This person will help equip deacons in Eastern Canada to minister in Christ's name.
- do workshops on practical diaconal skills and goal setting
- provide training and support for resource persons
- help diaconal conferences lead deacons into ministry
- help prepare educational materials and the annual meeting

Skills Required
- a clear vision of the deacon's ministry in the CRC.
- strong people skills and an ability to train adults in practical, caregiving ministry.
- a good ability to encourage, support and work in a team setting.

Education/Experience
- BA in (adult) education or social work preferred (or the equivalent in work experience)
- *Candidates with experience in diaconal work or related fields and computer skills in WordPerfect, are preferred.*

For more information/a job description contact:
Ben Vandezande, c/o Diaconal Ministries
Box 2248, St Catharines, ON, L2M 6P6
Phone: (905) 646-4511 Fax: (905) 646-0951
Please send a resume before January 16, 1994.

Hollands of Engels

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Frère Jacques reassures foreign investors about Quebec

World news

Carl D. Tuyl

bytes

Politics! The New Democratic Party is siding with the toot'n', shoot'n' gun lobby in opposition to the firearm registration law. How art thou fallen, dear Audrey? For a few votes from prairie rednecks you sacrifice your principles?

★★★

Just when the bank brahmans cashed their Christmas bonus cheques, which were in the neighborhood of about one million smackeroos, the interest rates went up. Everybody blamed everybody else: the Finance Minister said it was Frère Jacques' fault; the Prime Minister called it a fact of life, like rheumatism, I guess; economists blamed the deficit; and the cab driver I talked to said it was those blankity-blank Russians. Take your pick.

★★★

Frère Jacques, by the way is doing his best to reassure foreign investors. He spoke to financial wizards in New York and told them not to be nervous about investing in Canada. These people, in spite of Parizeau's verbal Prozac, are as nervous about this separation thing as a long-tailed cat in a room with nine rocking chairs.

★★★

The *Vancouver Sun* has its spies all over the country; it reports that the Speaker of Newfoundland's House of Assembly has ruled that the word "stunned" is no longer acceptable language in parliamentary etiquette. A stunning ruling indeed. The same paper took another look at the recent report of the auditor general and found that 43 per cent of Canadian aboriginals living on reserves are on welfare, compared to 10 per cent of other Canadians. The native people's need is described as desperate. And the report pointedly asks: "Should our society accept this as a way of life for on-reserve Indians?"

★★★

Finance Ministry officials are slashing away at expenses like a hockey player under attack. The *Globe and Mail* reports that they have managed to cut away $2 billion and are looking for another $1 billion to gouge out of the budget. Alberta, too, is chopping its expenses with the Klein karate chop, which leaves health care in that province severely punctured.

★★★

These Bosnian Serbs are not really friendly people, are they? Their snipers shoot at civilians and they hassle peacekeepers by holding up support convoys. What gives with these guys?

★★★

KLM, the airline that enjoys the patronage of many readers of this column, owes money to the city of Richmond, B.C. The company has not yet paid its rent for space at the main terminal of the airport there.

★★★

As you know, we keep an eye on retired politicians. We detected former Conservative cabinet minister John Crosbie in Ottawa as a lobbyist for an outfit that produces helicopters. Mr. Crosbie knows his way around Parliament Hill, and knowing the way there is worth a lot of money. I know my way around Kingston, but nobody has made a bid for that knowledge so far.

★★★

Politicians in Victoria were asked what they thought about references to Jesus in carols at the legislature in connection with our increasingly multicultural society. Most of them squirmed considerably, searching their brains for a politically correct answer. I can give them one: Christmas is about Christ, and my Muslim friend has wished me a blessed Christmas.

★★★

It's time we look to what's happening beyond the friendliest border in the world, where everybody and his poodle are proposing tax cuts. Republicans propose tax cuts, Democrats propose tax cuts and President Clinton proposes tax cuts. Comments the *New York Times*: "Tax cut proposals by both parties would save most families the equivalent of a pizza a week, but would cost the government dearly." Orange County, Calif., home of Schuler's Crystal Cathedral, is broke and has filed for protection from bankruptcy, Weird.

★★★

Mr. Berlusconi, Italy's prime minister, who promised a new clean government, is being questioned in a corruption scandal. His government is as shaky as a kindergarten student on roller blades.

★★★

Boris Yeltsin found some functioning tanks and jetfighters in his armed forces and put them to work to suppress a secessionist rebellion in Chechenya. Boris, as we know, is not above firing those guns. He shot his opponents out of parliament only a year or so ago. Democracy's star performer Boris ain't.

★★★

The Summit of the Americas took place in Miami. Chile will get into NAFTA, but Fidel Castro was not invited. Fidel hangs on like he was stuck with Crazy Glue. "We are the last rebels," he said of his government. Cut off from Soviet aid he is, however, a bit like a bungee jumper without the cord. The big multinationals are itching to get their products into Cuba as soon as Washington lifts the embargo. Canadian tourists are lured by the silvery beaches of the island.

★★★

In this last column of 1994, as is my custom, I pass to all my readers my best wishes for happiness and prosperity: may none of your sons or daughters get pink-slipped, may your ginger ale not loose its bubble, may you leave the past year without regret and enter the new with Hope, and may you truly be who you are. Prosit!

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

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Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	820
Kapuskasing-CKAP	9:00am	580
Kingston-WLKC	10:00am	102.7
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
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QUEBEC

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Valleyfield-CFLV	8:45am	1370

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News

B.C. helps relief groups focus on children in disaster

Jane Ouwehand

HOPE, B.C. — At the B.C. Diaconal Conference at the Christian Reformed Church, held on Nov. 4-5, Neill Molenaar and Bill Potma announced that the B.C. government will help fund a disaster child care program which the Christian Reformed World Relief Committee (CRWRC) and the B.C. Diaconal Conference have set up.

Ivan Carlson, manager of emergency social services under B.C.'s Ministry of Social Services, has described the program as "excellent," and has said that he is pleased to see that someone is willing to fill this need in the overall planning for disaster preparedness.

Molenaar, in his keynote address to the conference, stressed the importance of disaster relief. He noted that children are affected by disaster too, though their responses will be different from those of adults. He referred to his own memory of the flooding of his father's farm in Iowa. He remembers suggesting to his father that they put up a snow fence to catch the fish as they came down the river, and then sell them to get money.

This memory helped Molenaar decide in 1972 to leave a secure government job to go to work with CRWRC in disaster relief. Molenaar now works in Washington state, coordinating the efforts of over 25 churches and groups for an organization called VOAD: Voluntary Organizations Active in Disaster. (Each participating group contributes what it can, but VOAD makes sure that they will complement each other and not duplicate services.)

COURTESY WINNIE VANDENBERG

This woman lived under tarps on the beach for nearly two years after the storm Iniki ravaged her area.

An employee of the B.C. government in Carlson's department who was working with Molenaar in the Iowa flood of 1992, put Carlson and Molenaar in touch with each other to explore ways of working together for disaster readiness.

In one of the conference workshops Bill Potma, another disaster relief worker, went into more detail about the child care program. He said parents are likely to be preoccupied with the results of the disaster. While standing in line or dealing with paperwork, it is very difficult to take care of preschool children.

CRWRC will train volunteers to be able to set up a child care centre anywhere, even in a small room or hallway, or outdoors. CRWRC volunteers bring a small trunk called a "kit of comfort" which contains all the toys and equipment they need. Using a video produced by disaster workers in the United States, Potma showed what the volunteers do.

Volunteers are encouraged to play at eye level with the children and to listen for their responses to the disaster. With dolls, modelling clay, paint and paper, toy helicopters, etc., children are given an opportunity to express their feelings. One boy who survived a forest fire painted page after page of vertical black lines to show how the forest looked to him after the fire. Sometimes all the child needs is a lap to sit on. Parents, disaster workers and children all benefit when the children are looked after by people whose only job is to care for them.

Deacons eager for training

In order to be identifiable, all child care volunteers wear a green checked smock with deep pockets and a large heart. Each child is allowed to take one toy out of the smock's pocket to keep and call his or her own. Potma noted that volunteers often say they receive much more than they give when they provide child care in a disaster situation.

Several deacons showed interest in promoting this program in their churches by showing the video; others asked to be notified when the training would be held. With the government paying the trainers' expenses and the churches recruiting and hosting the trainees, there will soon be volunteers who are ready to provide loving care for children if an earthquake, forest fire or other disaster were to strike in British Columbia.

Missionary daughter felt like a 'joke on earth'

Bill Eekhof

BOWMANVILLE, Ont. — Pat Allan readily admits her choice of lifestyle was not something you would expect from the daughter of missionaries. Raised by her parents as a Fellowship Baptist, Allan was always considered "an excellent person," one who seemed to know where she was going in her life and faith.

But there were real problems under her happy demeanor. "I learned that I couldn't approach people (in my church) to let them in on my pain," she relates to an audience of about 40 people in Bowmanville, Ont. "I felt I would not be a good Christian then."

This inability to talk about her underlying problems led her to stop talking to God altogether — "I wouldn't communicate with him until I fixed up my life," Allan explains.

Even growing up in a Christian family, Allan often felt like she was "a joke on earth." Her inability to come to terms with her own sexuality especially frustrated her: Allan felt she never fit into the category of woman, exhibiting characteristics more typical of a male than female. "I did not admit homosexual feelings," she says.

But eventually she did succumb to what she was convinced she had become, a lesbian. It was at age 16 walking into a gay bar that Allan says she finally understood who she was.

"I took on that identity," Allan explains. "It was great, I finally found myself."

Full circle

That incident was almost 20 years ago. Allan, now in her late 30s, has come full circle since then.

She has turned away from a homosexual lifestyle — in no way a politically correct move, she jokes. She is a graduate of the Ontario Bible College in Toronto and a vice-president of Exodus International, an organization established in 1976 to minister to homosexuals who struggle with their sexual orientation.

This day in November Allan is speaking to people attending a worship hosted by the Regional Pastoral Care Association. It is a group encompassing about 12 Reformed churches in central Ontario dedicated to the promotion of emotional and spiritual well-being in people so they can better relate to God, family and friends.

Allan's message is about how the Christian church can respond or come to terms with the issue of homosexuality — a topic it frequently does not want to breach.

Allan notes it was a long road back for her from a gay lifestyle, particularly after a seven-year relationship with another woman.

During that time, she felt pangs of guilt from her Christian upraising about her choice of lifestyle. Her crisis got so bad, she attempted suicide.

"I felt real anger towards God. He had led me there, and then didn't let me die," Allan recalls.

Eventually, Allan says she walked away from her gay girlfriend and went to stay with a non-Christian friend, who suggested to Allan that she try "talking with your God."

Taking up the advice, Allan sat down for the first time in years to pray. It didn't take long before she was lashing out at God.

"I told God I loved my girlfriend. I told him I didn't love him," she says.

God accepted her

In response, God sent her back a vivid picture in which she saw herself chained in the bottom of a pit.

"God showed me he didn't stand at the top of the hole and say, 'Get out of your problem.' God showed what he did do, coming down in the pit and saying, 'I love you just as you are,'" Allan says.

From that literal depth, things began to change, although slowly. Allan said it took her quite a long time to begin healing, getting over the pain and walking completely out of her former lifestyle.

In the past few years, she has begun dating men and several friends have encouraged her to marry.

"The greatest aspect of healing was not becoming heterosexual but realizing who really loves you," Allan says of her own journey. This kind of healing grace is something the church has really failed to tell the gay community," she adds.

"We want to change all homosexuals to heterosexuals, but heterosexuals go to hell too," she says. "Gaining the love of Jesus is most important; then leave it to him to change them.

"I left the gay lifestyle because I met a God who loved Pat Allan."

Churches must not be afraid

Promoting this grace message must be a priority for churches. Allan says many churches are doing more now to reach out to homosexuals, but not as quickly as they could be.

Allan feels homosexuality is not so much genetic as a sign of emotional brokeness in that person's life. She believes that a series of emotional hurts were part of the reason she went down this path.

"These things need to be talked about in church so there can be better understanding and therefore better ministry," Allan says.